The Bombay Guardian.

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CHAUTAUQUA (U. S. A.) No. VII.

BY C. P. HARD.

While difficulties in missionary work were being considered, those to be met in Africa were stated by Dr. D. K. Flickinger, Corresponding Secretary of the Home and Foreign Missionary Society of the United brethren, who was formerly a missionary to Africa. He has held his present position for twenty-four years, and is the author of "Ethiopia or twenty years in Western Africa," and "The Christian's Marching Orders," being twenty talks on missions.—He remarked, "I wish to say *rum* is one of the difficulties to be met in Africa. I have gone there fives times; three times on sailing vessels on which the principal cargoes were rum. Hundreds of barrels of rum in the hold, and two or three small missionaries in the cabin. The traders go to Western Africa, and they open what we know as a factory, and they will buy a native woman and call her a wife, for that is the way the people in Western Africa obtain their wives. A white man going there to remain only a year will have a wife and he will take a native woman—buy her for from one dollar to three or four, not to exceed five ever, and he will *live with that woman, and often have children!* I will not enlarge upon this, for you all see the influence of it. Now the natives look upon white people as representing the civilization and the Christian sentiment of Christian countries. These white men go there, and there is scarcely an exception—I know what I am talking about—and these men before they leave the United States and Great Britain and France and Germany seem to leave all signs of propriety and honour behind them. They go there and take these native women, and after they have accumulated a fortune, or have need to return,—for very often we must return from that country because of the sickliness of the climate—they just come away and leave those women and their children there." He referred to domestic slavery, poligamy, native ignorance, difficulty of language, want of government protection for the African people. "But with all these difficulties on the field and at home, none are so great but what the power of truth can overcome them, and in Africa we have that in the schools and in the churches, for we have organized a number, and we have a number of successful day schools and Sabbath schools, and we have an abundance of evidence that there is power in the gospel to overcome all these difficulties."

Dr. Reid suggested that the want of roads is a great difficulty in Africa: also the covetousness of kings. *Mr. Berger* mentioned witchcraft as prevalent.

Dr. Wm. Butler, founder of our mission in Mexico, and who has now after seven years of arduous labor, resumed the pastorate in New England, said, "There are half a dozen difficulties in Mexico that I can mention on the spur of the moment. The first is the great darkness of the people as to morals. There is the falsity of the clergy as to evangelical religion. You have no idea what they say in their churches "(the Romanists)" and the result is they fire the heart of the people against us.

There is the violence of the fanatical element. If it were not for the presence and the power of the government they would undoubtedly sacrifice our people more frequently than they do. They deprive our converts of the means of life. As soon as a man becomes evangelical in his opinions, he looses his situation; in nineteen cases out of twenty that occurs. There is one mission in Mexico whose high church claims are a great disadvantage to us. This is a hard subject, but it will have to come out, and I ask your prayers that it may be removed, for it is a shame as well as a sin. I earnestly pray Almighty God to modify these high church Episcopal notions of some people in Mexico."

Dr. Vincent called for the difficulties at home concerning foreign missionary work. Among the many replies we report a few. A want of knowledge concerning the needs of the world. Stinginess, False views of the salvation of the heathen without the gospel. Impatience for results. Omission to occasionally exhibit the results of missionary labor in the shape of a live convert brought over from a heathen land. Want of utilizing the presence of our returned missionaries to give information concerning fields from which they come.

I will not detain you with a list of self-accusations which you can imagine the good people bringing against themselves. They thus examined difficulties in order to see how to meet them, as Grant studied Lee and Richmond in order to see how to bring both to a surrender; as General Roberts is at this writing studying the movements of Ayoob Khan that he may thwart them. Through all this survey of difficulties there was a spirit of hopefulness. He who remembers that the modern church heartily entered into foreign missionary work only about half a century ago, that come denominations are but now wheeling into line, that much preliminary work has taken men and time, but that the results are already great and widespread, and full of thrilling promise for speedy and enlarging triumphs, must see in the signs of the times the moving of the veil from the face of the coming King. Faith says, "He shall *reign* from sea to sea."

Walworth N. Y.

WEEKLY REVIEW.

—The materialist has to shut his eyes to some of the most conspicuous facts of every day life. I will to write these words. At the beginning of this process is my mind, my thought, my will; at the other end is the result, in words intelligible to others. The materialist speaks as though his only difficulty were with the originating mind, and fancies that he has explained the whole by some theory that makes mind a product of matter. But between the mind and the writing are most profoundly complicated and concatenated systems of nerves and muscles, about which I know nothing, and to which I never give a thought. But some intelligence, infinitely greater than mine conducts the thought of my brain to my fingers. No one believes that muscles and nerves are intelligent; and no one can deny that a mighty intelligence is necessary to make all this interior tackling accomplish the particular thing designed, out of billions of possibilities. Some discussion has lately been carried on in Bombay with regard to a first Cause. These arguments are to our mind, vitiated by the unjustified assumption that any one cause in the material world is sufficient to produce that which we call its effect. You cannot find in the blacksmith, viewed as a mere man, the adequate cause of what is wrought in the iron by the blow of his arm wielding the hammer. "In God we live and move and have our being"; and "of Him, through Him and to Him are all things." Not only *of* Him originally, and by the constitution of nature, but *through* Him in such a sense that if God were not nothing would be.

—It is always with a good deal of reluctance that we take notice of sentiments expressed in the *Lucknow Witness* with which we do not agree, being very unwilling to say any thing that may seem like a disparagement of a paper fitted in so many respects to be useful. We lately felt pressed in spirit to say something about certain Roman Catholic hymn writers much admired by the *Lucknow Witness*; but in doing so made no mention of our contemporary. In the last number of the *Lucknow Witness* is an article beginning thus:

The *Bombay Guardian* thinks "there is an awful amount of self-delusion in the assumed devotion of such a one [as Faber and other Roman Catholics] to the will of God;' The only reason for this harsh judgment seems to be that the Roman Catholics do not come to the same conclusion as to what the will of God is, that the *Guardian* does.

We are very sorry that the *Lucknow Witness* had not the candour to let his readers know more accurately what we said. A reader of the *Witness*, if he should chance to fall in with the *Guardian's* real statement, would be astonished beyond measure at the very different light in which he is made to appear by the *Witness'* account of the matter. The words quoted by the *Witness* come in at the end of the following sentence:

But when a man says that the apochryphal books are just as much inspired as the rest, and relies on tradition equally with Scripture for the knowledge of his duty, and accepts the instructions of a person called his superior as the will of God, and allows the Pope to determine for him what he shall believe and how he

shall understand Scripture, and to notify who are the people of God and who are not, and to forbid him to regard as brethren those who are not of the Church of Rome, it appears to us that there is an awful amount of self-delusion in the assumed devotion of such a one to the will of God.

Why did not the *Witness* quote the whole sentrnce? had he done this his own remark that follows the extract would have appeared very strange to his readers, viz. "That *the only reason* for this harsh judgment seems to be that the Roman Catholics do not come to the same conclusion as to what the will of God is that the *Guardian* does." For our own part we are persuaded that one who is sincerely desirous of knowing and doing all the will of God, will be guided to that knowledge, and not be permitted to spend his life in bearing testimony to a system that conspicuously antagonizes the Gospel of Christ and the people of Christ. The Scriptures tell us that if any man lack wisdom, he has but to ask of God in faith, who giveth liberally and upbraideth not. The word of God abundantly warrants us in declaring that if any man be actuated by a supreme and single-eyed devotion to the will of God, though he should belong to a system of the grossest error, yet will he be led out of these errors into the clear light of God's own system of revealed truth, just as a ship surrounded by dangerous rocks and shoals, when once a competent pilot steps on board, will be guided by the one narrow channel of safety out into the open, unobstructed sea. Any other position is, to us, appalling. We know that it is very hard for the mind of man to shake itself free from the power of associations and long-experienced influences, and the early-imposed habit of seeking truth in a particular direction; and we know that some good men have continued to cling to errors all their life long; but we believe that a more absorbing devotion to the will of God would have obtained for them the light they lacked. He that followeth me, saith the Light of the World, shall not walk in darkness but shall have the light of life. We do not wish to interfere with the complacency that our contemporary has in the idea of his own superior charity; but we submit that justice to the Father of lights, from whom cometh down every good and every perfect gift, (i.e. only that which is good and perfect) requires us to believe that he will not mock his children by promising to lead them into all truth and then failing to do it when there is an intense desire on their part for such guidance. We utterly abhor the idea that a man dominated by a sincere desire to be conformed to the will of God shall continue all his days swathed in the erroneous dogmas mentioned in the passage so fragmentarily cited by our contemporary.

—The subjoined two items were accidentally omitted from our issue of last week.

—We find in the *Lucknow Witness* an interesting account of a Christian Mela or Camp-meeting of Native Christians at Shajehanpore, from Wednesday Oct. 20th to Sunday 24th. Nothing of the kind on so large a scale, had been previously attempted, and it appears to have been a great success. Including children, there were about 900 present. Some came from a considerable distance. Mrs. Amanda Smith was present and spoke several times through an interpreter with much acceptance and edification. The meeting was held in a large mango grove on the Pilibheet Road, about a mile from the Railway station, placed at the disposal of the Christians by the owner, a friendly Mahomedan. Two large tents were made to serve as the meeting-place; around were smaller tents and extemporized chuppered houses. Another Mela is to be held next year.

—We have been favoured with a letter from the Rev. Dr. Butler, founder of the Meth. Epis. Mission in Oudh and Rohilcund, and who has been for many years engaged in carrying on missionary work in Mexico. He writes from Melrose, Mass. America, and says:

"I am once more settled down after these years of outside toil and responsibility, in the pastoral charge of a congregation which is about all I am able for, being troubled with asthma and rheumatism. If it should please God to restore my energy in any good degree how I should like to go through my old field of suffering and toil once more, ere I give up to the idea that I am worn out. How wonderfully has the work developed since 1856 and that feeble commencement. Praise God! We had Mr. Bose and Miss Blackmar with us, two weeks ago and had a blessed Missionary meeting in my church; as we had a few days later in Boston; Bro. Taylor being also with us."

—We have received some numbers of the *War-Cry*, the official Gazette of the Salvation Army, published in London. The publication began with the present year and already the circulation exceeds 90,000. It is a weekly; price one half penny; has some portraits of the persons most prominent in this movement; has numerous reports from points where the battle for the Lord is being carried on; advocates, ably and intelligently, the doctrine of holiness; is enriched with communications from Mr. (or General) and Mrs. Booth. We extract an article by the latter that is well worthy to be noted in a day when *repentance* seems to have been thrown overboard with *penance*. There is in one of these papers a notice by Mrs. Booth of the Bishop of Carlisle's recent strictures upon the Salvation army:

"He chose a very unfortunate chapter on which to base any condemnation of the Salvation Army. It is our great text chapter,—1 Cor. xiv. 'If all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest.' By seeing what God has done for others, he can see what he is himself and what God can do for him; 'and so, falling down on his face he will worship God.' What a hullaboloo there is when any body falls down in our meetings. Would to God we were more like the apostles. Is it not all equally divine, equally authoritative? 'And report that God is in you of a truth'. There is an experience meeting if you like. You are all to speak, all to prophesy, you are all to have a shot at the poor sinner till he is clean shot down by the arrows of these new converts' experience and exhortation. Now then, judge ye, is that most like a cathedral service or like a Salvation army service? Cannot you imagine those early apostolical services, when the gushing enthusiasm and new found love and zeal of those converts were so ready to burst out that it required all the sagacity and intelligence and authority and command of the Holy Spirit of God to keep it in order, to modify it and curb it and direct it. That the Apostle legislated about the way it should act is no sign that he wished to suppress it. That is what we would do. That is why we put a Captain over a Corps. That 14th Corinthians is the most perfect insight into a single service that is found in the New Testament. I challenge any body to find me another as good as that, and I say it is more like a Salvation Army service that the service of any Church in Christendom."

Some of the men converted in connection with this movement are giving very good evidence of their change of heart by paying back 1*s* 6*d*, 2*s*, and 2*s* 6*d* a week in restitution of money of which they robbed their masters' tills before they were converted. Others have taken back chairs and tables made of wood which they had taken from their masters. Others are out of work because they will not work on the Sabbath day.

—The last Mail from Europe has brought intelligence of the death of the Rev. Robert Montgomery, identified with the Irish Presbyterian Mission in Guzerat since its very inception. Mr. Montgomery arrived in the country in March, 1842. He was at first stationed at Porebunder, on the W. Coast of Kathiawar. In the following year a Mohamedan gentleman of some learning and position, was baptized with his father, brother and other members of his family. This led to a good deal of excitement among the people, and the Native Government required the missionaries to abandon the place. The converts referred to have continued ever since to adorn the doctrine of God their Saviour. From 1846 on, Mr. Montgomery was generally resident in Surat. It was we believe, in the spring of last year that he was compelled by ill health to return home. We are obliged to content ourselves with this brief notice of one who was greatly esteemed and beloved by those who knew him.

—We have had frequent occasion to notice the 'Faith work' carried on in Colar, Mysore, by Miss Anstey. We are now in receipt of the third report of that work, consisting chiefly of extracts from the letters and journal of Miss Anstey; it has been published in England. Between December, 1876 and January, 1879, Miss Anstey received nearly 1200 children of the famine; a large proportion dying from the after effects of famine, 696 were left at the latter date. Some additions have been made since. Miss Anstey has had many trials and disapointments, quite apart from the financial difficulties, and it is well that her faith and courage have not failed. There is an account of the plot which necessitated her precipitate return from the Camp-meeting at Lanoli last April. We extract a single paragraph from this account:

"Information had been sent to the girls that *that very night, at that very hour, carts were ready to convey twenty-five of them to a comfortable home in a Roman Catholic Orphanage.* The way of egress was open to them. The key of the door leading into the boys' compound, which was in the Roman Catholic superintendent's keeping, had been given into the hands of a girl; and as the door only opens from the outside, arrangements had been made for some one to receive the key when thrown over the wall, and open the gate to them.

It was not long before the contumacious girls were brought to see that they had been deluded, and were thankful to remain in the kind home provided for them. There is a statement by the trustees (five well-known gentlemen of S. India) detailing the circumstances under which they were led to accept the responsibility of trusters conjointly with Miss Anstey. The expenditure in 1879 amounted to Rs. 18,190.

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—The *Sunday Mirror* intimates that because Christians profess to have access to God through a Mediator, that they cannot have communion with God. There could not be a more misleading statement. The Mediator is himself divine. In him is all the fulness of the Godhead. Here is what Peter says: "Ye were redeemed with the precious blood of Christ, who was manifest for you who by him do believe on God that raised him up from the dead and gave him glory; that your faith and hope might be in God." And look at the last verses of John xvii. Christians are brought into the same position that Christ himself occupies relatively to the Father. "That the love wherewith thou hast loved me may be in them." The Gospel teaches that only through Christ can there be any such intimate communion between man and God.

—An appeal has been issued on behalf of the Building Funds of the Young Men's Chr. Association of Bombay, signed by Mr. Conder, Mr. H. E. Jacomb, Mr. F. W. Sedgwick and Mr. A. Cooper, with the joint secretary, Mr. J. N. Hawkins. They say:

Sites of land have been granted by Government at the Apollo Bunder, and by the Port Trustees, at the Prince's Dock, for the erection of a Lecture Hall and Reading and Coffee Rooms.

Plans and Estimates have been agreed upon, and both buildings are being proceeded with.

The building, including fittings, &c., at the Bunder is estimated to cost about Rs. 17,000, and that at the Dock about Rs. 7,000.

These premises, being for the good of the large seafaring population which is constantly passing in and out of Bombay, the one at Apollo Bunder being also for the use and benefit of the young men of this city, the funds for providing them will, it is hoped, be liberally subscribed to by the Mercantile Community, who are so much interested in the welfare of these classes.

Contributions are earnestly solicited. They will be appropriated to either or both of the schemes, at the discretion of the Committee, unless otherwise specified by the Subscriber.

The amount collected for the Apollo Bunder Building is Rs. 7,454; for the Prince's Dock Building Rs. 2,740; and for either or Both, Rs. 1079; making altogether Rs. 11,374. We have not space for the long list of subscribers, but we can assure our readers that if any of them recognize it as their privilege to contribute to these buildings they will find themselves in the best of company. Subscriptions may be sent to either of the gentlemen named above.

—In answer to the question "Does Christian perfection exclude a need of the atonement?" the Rev. J. A. Wood in his "Perfect Love" says:

"No. The sanctified soul trusts more perfectly and constantly in the atonement than any other. He is kept every moment by a present, simple faith in the atonement. Christian perfection increases the believer's consciousness of its necessity and inestimable worth, and enables him to see more clearly and feel more deeply, his constant dependence upon it. He, more than any other man, feels, 'Every moment, Lord, I need the merit of thy death.' Holiness is retained from moment to moment only by resting on the merits of Christ. The pure in heart, in the strictest sense, live by faith on the Son of God. Faith is the vital bond that unites the soul to Christ. Sever this vital connection, and the spiritual life of the soul would cease at once. No man on probation can dispense with the atonement for a moment. We must ever abide in Christ." "Dr. Clarke says: No more can an effect subsist without its cause, than a sanctified soul abide in holiness without the indwelling Sanctifier."

This witness is true, and accords exactly with the sentiments we have repeatedly expressed. Christ is our perfection, and it is as we abide in him that he is made unto us 'wisdom, righteousness, sanctification and redemption.'

—The Rev. E. F. Willis, leader of the Oxford Mission to Calcutta, is, we judge, an extreme Ritualist. He has lately published a work entitled "The Worship of the Old Covenant, considered more especially in relation to that of the New," and in this, as we learn from a notice in the *Rock*, he reaches the conclusion that "the worship enjoined by God upon the ancient Church was sacrificial, mediatorial, ceremonial, symbolical, and costly, and therefore all worship, to be acceptable to God, must partake of these characteristics," and finally "that the notion that God is likely to be pleased with a worship of unadorned simplicity finds no warrant whatever in Holy Scripture, nor has such a notion of worship ever been sanctioned in the Church of Christ"!

He has evidently not considered what our Lord says about putting new wine into old bottles.

—Bombay has been for some time preparing to receive H. E. the Viceroy, who is expected to land to-day.

—The Rev. E. H. Bickersteth, Vicar of Hampstead and widely known as the author of "Yesterday, To-day and Forever," arrived from England a few days ago on a brief visit to India, and has proceeded up-country. A missionary to labour among the Bheels, the Rev. C. S. Thompson, accompanied him. It may be remembered that Mr. Bickersteth recently gave the Ch. Miss. Soc. £1000 for the establishment of a mission among the Bheels.

—The Rev. C. Mountfort, C. M. S., a new missionary, has just arrived and taken up his residence in Nassick. We have also much pleasure in mentioning the return of Miss Schwarz of the Zenana Mission, Bombay.

—The foundation-stone of a Church on Malabar Hill was laid on Thursday last by Lady Fergusson. This Church is intended for those who desire to attend a morning service without having to drive to the Fort. A great deal is being done in England just now to provide the poor with facilities for attending public worship. In the Obituary brought by the last mail we notice the name of Sir Francis Lycett, who has made such a noble use of his wealth in providing churches for the people. But the Church on Malabar Hill is in the midst of those who pay for their bungalows an annual rent of Rs. 3000 to Rs. 5000. Yet to meet the cost of this church, Rs. 20,000, Government give no less than Rs. 15,000! For a Gimkhana or any thing of that kind these denizens of Malabar Hill think nothing of an outlay of Rs. 5000 or 10,000. After all we presume that there will only be a handful to attend these morning services, and so perhaps we need not be surprised at their indisposition to pay for this costly little gem of a Church, as it has been designated. But this only excites the more wonder at the surprising liberality of the Government. Such things are calculated to hasten the day of disestablishment in India. We anticipate that when that day comes, Europeans will discover that they are quite able to supply whatever material aid is neccessary for religious purposes.

—"Ewart" suggests the holding of daily short morning meetings specially to ask the Lord's blessing on the approaching Tabernacle services. He also suggests that there be phonographic reports of the addresses delivered at these services.

The Bombay Guardian.

SATURDAY, NOVEMBER 27, 1880.

WILT THOU BE MADE WHOLE?

To one who had been for 38 years deprived of the use of his limbs, the Lord Jesus said, 'Wilt thou be made whole? The man was willing enough, and Christ said unto him 'Arise take up thy bed and walk.' Men are keenly alive to any physical disorder and eagerly seek to be delivered from it. If the poor man, restored to the use of his bodily powers after so many years of suffering and impotency, had waited upon the instructions of him who so wonderfully had bestowed upon him the ability to go to and fro among men and take his part in the employments, the privileges and duties of life, he would soon have learned that man needs to be made not only physically whole but morally and spiritually so. He would have been made aware that the physical miracles wrought by Christ were only a type of the greater moral miracles that he is ever ready to perform on behalf of those who believe upon him. Jesus came to destroy the works of the devil; to redeem man from sin; to recover him from the fall, and say unto him, Sin shall have no more dominion over thee. They who believe on Christ, are predestined to be conformed to the image of God's dear Son. The question, Wilt thou be made whole? includes the offer of all that power divine that is needed to effect this spiritual change. The Gospel which is commanded to be preached to every creature, is virtually this question. Separate from God as man is by his alienated heart, man is but a fragment of his true self. Let us say that he is like the distinctive parts of some recondite machine thrown together confusedly. Man has not in himself the power to make himself whole. That which is the subject of disorder cannot remove the disorder. The divine command to make known the gospel to every one, implies the utter inability of every one to rectify his own nature. We can appeal to every man's conscience. Will any one deny that he has elements within him that war against the soul; deny that he has made many mistakes with regard to what is right and what is wrong; that he is at times made aware of the existence within him of unbelief, or envy, or jealousy, or wrath, or covetousness, or uncharitableness, or vanity? Any one of these deprives a man of wholeness; makes it evident that he is in an unsound state. The various restraints under which men are placed lead them to check to some extent the outward exhibition of these things; but they are none the less truly in the heart, contaminating it and paralyzing it. Man, at his best estate, is a *damaged* being. Who will present to the King a damaged article? Who expects to accomplish any thing by a damaged agency? Moving as you do among those who are essentially the same as yourself, you feel but little shame for this damaged condition of your nature. Even among men a thing that is damaged is doomed; it is certain that God will take none but the

whole to dwell with him. If we take the case of some who have been signally endowed by nature, have enjoyed special advantages of culture, were in many respects eminently fitted to show human nature at its best estate, and note how the taint of sin has served to vitiate their life, it may imprsss us more deeply with the fact that man is a damaged creature. Let us take the case of Lord Bacon. His was one of the grandest intellects ever bestowed upon man. He showed himself to be in many respects competent to mark out a path for the mind of man to move in for centuries to come. These remarkable endowments were not accompanied by a spirit of skepticism. On the contrary he received and willingly acknowledged the Scriptures to be of God, and was professedly a follower of Christ. His superior abilities were shown at the very outset of his career and if he had trusted in God and gone forward in the path marked out forhim by his circumstances, there is little doubt that his distinguished capacities would soon have drawn attention to him, and some suitable position have been found for him. But he loved the world, and greatly coveted the favour of the great, and sought to advance himself by obsequiousness and worldly ways and those adventitious aids that men commonly rely upon. He loved place and power and he loved money as affording him the means of moving among the titled and the great. This pursuit of the honor that cometh from man was the rock upon which he split. Delighting in large and liberal expenditure, he desired wealth. When filling the position of judge, he accepted gifts from those whose cases were pending before him, was brought to trial on this account, was convicted of guilt, humbly confessed his sinfulness, and in the most abject way sued for pardon and obtained it, and died under the terrible stigma of these facts. His works have been the admiration and the study of the generations that have succeeded him, yet Pope's line is never forgotten in which he speaks of him as 'the greatest wisest, meanest of mankind."

In him we see how far men are from being whole. How many corresponding examples are found among those whose memories men glorify. Even Byron could write,

> Where shall the wearied eye repose
> When gazing on the great,
> Where neither guilty glory glows,
> Nor despicable hate?

If Bacon had, along with the consciousness of his superior powers, been content to sit at the feet of Christ that he might know how to use those powers for the glory of Him who had bestowed them, if he had yielded himself to the sanctifving influences of Christ's words, if he had learned to make light of the honour that cometh from man and to do always those things that please God, how gloriously would he have been delivered from those tendencies that wrought such havoc in his heart and in his life. 'Let not the wise man glory in his wisdom, (as Solomon did and fell ;) but let him that glorieth glory in this that he knoweth me the God who exerciseth loving-kindness, judgment and righteousness in the earth; for in these things do I delight, saith the Lord.

To be whole; to be what God intended we should be; to be without disorder in any part of our being, especially in our higher nature, the spiritual; to be ruled in all our being by divine love; could any thing more sublime be offered to us? Who would prefer to this the dubious fame of a Bacon, a Clive, a Byron? Well, this is offered to us, offered to every one to whom the Gospel comes. The Lord Jesus is competent to make us whole in the highest and best sense of the word. He is the Redeemer of sinners, and willingly undertakes to redeem us from all iniquity, cleanse us from all unrighteousness, and create us anew in the image of God. The question of the unchanging Saviour comes to thee, oh reader, 'Wilt thou be made whole?'

REMINISCENCES. XCIII.

Diary. 1845. October 11th. Under this date occurs the following act of consecration.

"'Thou shalt love the Lord thy God with all thy heart and all thy soul and thy neighbour as thyself." I have broken thy commands, O God, from the first moment of my moral existence to the present. Dark is the catalogue of my sins. Suffice it to say that my guilt is that of Satan; he has done all the evil he could, and I have done all that thou hast suffered me to do. I deserve everlasting destruction from the glory of thy presence. Among the monuments of thy grace I am one in a thousand. Among the last and greatest of thy mercies is the desire for holiness which thou hast put within my vile heart. Although I have experienced little but anguish since I conceived this desire, I thank thee. I thank thee that thou hast shown what rampart of unbelief is about my heart. I pray that I may be resigned to every dispensation of thy will. It is awful to think of bearing still about this evil heart of unbelief; but shoudst thou see fit, in order that I may properly abhor myself, to afford me no special deliverance, let me be resigned, and do with my might what my hand findeth to do, for thy glory.

"And now, Oh righteous Father, I cast myself loose from all sin. I commit myself to the ocean of thy love. I deny myself. I immolate myself. My body, soul and spirit are now no longer mine but thine, by purchase of Jesus Christ. Now will I reckon myself dead indeed unto sin. I hide myself in the secret of thy presence.

"What now is sin? To sin is to take from God and give to Satan. My interest must now be identified with thine, O God. I am thy son; how can I have one thought or pleasure conflicting with thine? 'So he spake, surely they are my people, children that will not lie,' But if thy grace restrain me not, O God, I will lie, (signed.)

This and all similar acts of consecration made at this time amounted to nothing, for the reason that man has not the power to lift himself to God but only by faith to lay hold upon the extended hand of Christ, stretched down to him. Homunculus found his heart just the same after these acts of consecration as before. There came at length a day when instead of consecrating himself to do or renounce any thing he consented to receive the proffered grace of God, to work in him all that is pleasing in the sight of God.

October 14th. The Lord hath made all things for himself. The true value of every existence is that God has condescended to create it for himself, to show forth his own glory. How immensely is a thing elevated in dignity when taken from mere existence to exist for Him! How blind have I been all my life. A blade of glass created to show forth the glory of God is of more value than the most glorious of ceeatures whose end is not this. What a dignity this view bestows upon every thing that is. I cannot write the thoughts that crowd upon me. Nothing that has this end is mean; but this end abandoned, the creature sinks immeasurably. It is man's unspeakable glory that he can show forth God's glory. What madness to renouce this! What folly to live a moment for any other end. He has created me for his glory. He has put his hand upon me. It is my distinguishing privilege to manifest him in all his attributes.

18. Originally my character was marked by reserve, by doubts of the sympathy of others; or rather, I looked for an inordinate degree of sympathy from others without seeking to give any, and being of course disappointed, I gradually acquired a stern and forced disregard of the sympathy of others. But as my vanity would not let me do without sympathy, another feature of my character was developed to supply the deficiency. This was an excessive action of the imaginative powers in one direction, namely in the exaltation and deification of self. So exaggerated and morbid became this part of my mental system, that I was enabled to do without any thing else. To this I owed the reputation of a great many virtues of which I had not a vestige. The effect was such a development of the selfish principle as I suppose is rare even in depraved humanity. Being so peculiarly independent of human sympathies what ever sympathies I might have had myself for others gradually died out, in accordance with well-known laws of the human mind. The selfishness of my nature flourished so luxuriantly because it was hidden; it was of a sort that did not call for much outward exercise; its chief external action being the simulation of those virtues upon which the imagination built the ideal statue of myself. Character is a stubborn thing. I have brought my own over into the kingdom of God. And it is a character that presents more obstacles to grace than I can conceive of, because it is more insusceptible of disinterested love than any other. I am not only without love, which is the end of the commandment, but I can scarce see the possibility of my having it. How should I be astonished at the thought that God should ever have put his hand to me to make of me a creature of love and sanctity.

Since the beginning of this month I think I have experienced more unhappiness than at any other period of my life. But far be it from me to regret these exercises. I thank my God, for I believe they are from him. And joy would be mingled with sorrow, if I could only see some indication of a permanently better life. The awful instability of my own character for any thing good alarms me. But let me remember that God is stable; and that having been overturning, he will overturn and overturn within me, till He shall come whose right it is to reign. Come Lord Jesus, come quickly.

THE STONE AND THE IMAGE. II.

Daniel, in his 7th chapter, tells us of another vista of the kingdoms of the future granted unto him. Mention is there made again of the four great empires, of the ten fold division of the last of these, of the little horn, humble and contemptible in its origin, that shall "speak great words against the Most High and wear out the saints of the Most High for a time and times and the dividing of time." "But the judgment shall sit and they shall take away his dominion to consume and to destroy it unto the end. And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Whereas in the previous vision we have the stone cut out of the mountain without hands, breaking in pieces and reducing to powder all the kingdoms of the earth and then fill-

ing the whole world, here we read that the people of the saints of the Most High, shall take the kingdom and possess it in its world-wide greatness forever after. This is doubtless what is referred to in the Romans as the manifestation of the sons of God. "Fear not, little flock ; it is your Father's good pleasure to give you the kingdom"

When the Spirit of God was poured ont on the Day of Pentecost on the Galilean disciples of our Lord, the inhabitants of Jerusalem were made aware that these were the sons and daughters of the Lord Almighty, that Jesus, whom they had crucified, was Messiah at the right hand of the Majesty of God, and his remembered words became to them the words of judgment convicting them of deepest guilt. It was like a day of Judgment in the midst of the city, so long as the Christians loved one another with pure hearts, no man counting any thing his own but holding all for the common good ; and multitudes were added to the Church daily. It was evident that he who was with them was greater than all who were against them. Oh, if this had only continued. But as days and months went by some of man's vanquished depravity began to lift its head again, especially when the questions connected with Judaic preeminence began to open the door for jealousies. In the days of the apostles the Gospel went forth conquering and to conquer. But in all the churches planted by them, time revealed the fact that faith in the Lord Jesus Christ was only partially dominant. In order that it may be known what Christ will do for his people it is necessary that his people should be fully surrendered to him. While they are trusting in any degree to the favonr, the power, wealth, the forbearance, the wisdom, the arts and sciences and inventions of the world, they cannot know what Christ is willing to be unto them or what he is willing to accomplish by their means. Christ, when he commissioned his disciples to go into all the world and preach the Gospel to every creature, asssured them that he would accompany them with all power in heaven and in earth. Omnipotence goes with them. All the promises are given to each believer. It is evident that the highest conceivable measure of divine power waits upon the Gospel. We have such statements as these: "I will make thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains and beat them small and make the hills as chaff." In Isaiah xl. immediately after the prophecy of the Gospel, we find the power of God set forth in such expressions as these: "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing; all nations before him are as nothing ; they are counted as less than nothing and vanity. He giveth power to the faint; and to them that have no might he increaseth strength. We could fill columns with such promises, all seemingly intended to inspire the Church with a conviction that it may by the grace of God subdue the greatness of the kingdom under the whole heaven. But all these mighty forces slumber in the world because the people of God do not come into the position where they become available. The concluding words of Jesus in that wondrous prayer of his, are too little heeded. "As thou hast sent me into the world, even so have I also sent them into the world. The glory which thou hast given me, I have given them. Sanctify them through thy truth; thy word is truth. That they all may be one; as thou Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. In am glorified in them. I in them and thou in me, that they may be made perfect in one. That the world may know that thou hast sent me, and hast loved them as thou hast sent me." Here the final triumphs of the Gospel in the world are connected with its more complete triumphs in the church. When the Son of man cometh shall he find faith in the earth? When ready to come will he not be hindered by the unpreparedness of his church? It is very certain that only a church filled with the Holy Ghost may expect to be that mighty agency for the redemption of mankind which the great Head of the Church demands. "Nations that knew not thee shall run unto thee, because of the Lord thy God and for the Holy One of Israel; for he hath glorified thee." What is the New Jerusalem come down from God out of heaven, but just a church filled with the Holy Ghost and with faith, a body of believers in whose consecrated Christ-like lives shall be given to men an irresistible demonstration that the same Jesus who was crucified has all power in heaven and in earth. "He shall be admired in his saints and glorified in them that believe."

The Gospel is but half obeyed and but half believed. Christians have got the idea that Christ does not mean his precepts to be taken *au pied de lettre*, but with a considerable deduction for the change of circumstances, the lapse of ages; and they are still more or less under the glamour of the world and imagine that the mighty agencies that modern art has discovered are to help forward the Gospel. In Rev. xvii, we read, These (the ten horns) shall make war with the Lamb, and the Lamb shall overcome them; for he is the Lord of Lords and King of Kings; and they that are with him are called and chosen and faithful." These called and chosen and faithful believers are brought into such conformity with Christ that in them the true character of the kingdom of God is witnessed. The mighty promises that have been slumbering for ages, they plead in faith and obtain fulfilment of the same.

In view of these various considerations does it not become evident that the great need of the age is that Christians should understand what their privileges are in Christ? And is there any thing at the present day more hopeful than the fact that a larger number of Christians than ever before are grasping the truth that those whom God justifies he also sanctifies and does it by faith.

INTERNATIONAL BIBLE STUDY.

December 5th, 1880. *Genesis* XXIX. 12-26.

"He seemed as one that mocked unto his sons-in-law." 14. Warned by the messengers of God, Lot spoke to his sons-in-law urging them to avail themselves with him of the gracious offer of salvation extended to them. But they could not believe that God was really going to destroy the place; sinners, when they exclude God from their thoughts, put away from them the power to judge of sin ; the creatures that have their *habitat* in the sea are unable to conceive of life in the air or upon *terra firma;* and sinners cannot understand the height from which they have fallen. Many that hear the invitations of the Gospel and are urged to separate themselves from the untoward generation around them, instead of seeing in this a mark of divine benignity, consider that they are called to do something very injurious to themselves. Men listen to the announcement of a coming judgment as a cunningly devised fable, calculated to deceive the simple but not persons of enlightenment like themselves. It is to be feared that many who know of this impending doom, fail to speak of it to those who are most obnoxious to it, simply because they fear being mocked at, thus making man of more account than God. We can hardly doubt that this remarkable judgment executed on the cities of the plain, was designed to give instruction to succeeding ages with respect to the holiness of God and the judgment to come. Jude says: "Sodom and Gomorrha and the cities about them are set forth for an example suffering the vengeance of eternal fire.

"While he lingered, the men laid hold upon his hand and upon the hand of his wife and upon the hand of his two daughters; the Lord being merciful unto him ; and they brought him forth." Living under the power of the things of time and sense, and discerning in the heavens no indications perhaps of the destruction that had been announced, and with a mind considerably engrossed by the thought of the valuable goods which he had accumulated, and would have to leave behind, sad also at the thought of leaving his married daughters to the impending doom, Lot lingered. If he had had more of the mind of God, he would have known that there was something worse than the judgment coming upon Sodom, and that was the sin of Sodom. The angels were in a fever till they could get him out of the polluted atmosphere of that place. The mercy of the Lord moved them to urge him to flee without delay. Sinners are sometimes provoked by the eagerness shown by Christians to induce them to flee from the wrath to come. They who, after preaching the Gospel, urge their hearers to commit themselves, and seek the Lord there and then, are thought by some to be pursuing an irregular and unsuitable course; but it is surely a scriptural one. Sinners cannot be trusted with the truth; instead of carrying it to their closets and there yielding to its claims and finding salvation, they open their minds to a hundred vain influences when once they are outside the church-door. He that winneth souls is wise and shows it by not trusting in the morrow. It is bad enough for the sinner to do this; let not the preacher imitate him.

"Escape for thy life; look not behind thee neither stay thou in all the plain ; escape to the mountain, lest thou be consumed." A great many are awakened to a perception of the wrath that is coming upon the ungodly, and they get out from the Sodom of modern society; but they stop in the plain, imagining themselves safe because they have put some little space between themselves and the unthinking multitude. They show that they still have some affinity with the world, by pitching their tents in its neighbourhood, but they fancy that they are converted because they have in part obeyed the voice of the Gospel.

"I cannot escape to the mountain lest

some evil betake me and I die. Behold now this city is near to flee unto, and it is a little one; let me escape thither." Hast thou not had enough of thy own will, Lot? The most High God has chosen for thee, and thou art not content, but thinkest thou canst do better for thy self. We learn in v. 30 that Lot did not find Zoar a good place to tarry in, and soon left it for the mountains. What madness on our part to be ever putting forward our own will in the place of that of God. Or shall we say that Lot was actuated by a desire to save the city of Zoar from the ruin descending upon the other cities?

"Then the Lord rained upon Sodom and Gomorrha brimstone and fire from the Lord out of heaven. And he overthrew those cities and all the plain and all the inhabitants, and that which grew upon the ground. 25.

Why did God make such a distinction between these cities and many other cities in Assyria, Egypt and other parts of the heathen world? It was because of the special privileges bestowed upon these cities, in that they had communications with Abraham and Lot, and knew of their testimony to the true God, and had even seen the spoil carried off by the kings of the East restored to them by the blessing of God upon the chivalry of Abraham. Unto whom much is given, of him shall much be required. Light brings responsibility. He that knew his Lord's will and did it not, shall be beaten with many stripes. For those who are labouring to make known the Gospel among the heathen of the present day, it is a very solemn thought that the rejection of the Gospel places the people whom they address in a perilously responsible position. Nevertheless, "God our Saviour will have all men to be saved and to come unto the knowledge of the truth." "He is not willing that any should perish but that all should come unto repentance." "How often would I have gathered thee, O Jerusalem! but thou wouldst not."

"But his wife looked back from behind him, and she became a pillar of salt." Remember Lot's wife. It is not enough that the favour of God has started us upon the pathway of salvation. He that endureth to the end shall be saved. Lot's wife looked back because her treasure was probably there. Her sympathies were with her married daughters. Instead of recognizing the sin of Sodom so awfully attested by the judgment that was coming upon it, she clung to her old associations, At all events she disobeyed the command of God. How she became a pillar of salt we know not. The sea that now rolls where the cities of the plain stood, is much salter than the ocean.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Sir,—Dr. Gell, the Church of England Bishop in Madras, lately visited the station of Chickmaglur, near Bangalore; his doings are chronicled in the "Bangalore Spectator," but the most significant thing that occurred is that referred to in the subjoined extract which I have cut out of the paper for the information of your readers.

"A Liberal-minded Act.—The amount of the offertory collected at the morning and evening services held by the Bishop at this place amounted to rupees 45-8-0. The whole of this amount he gave to the Wesleyan Mission Girls' School. The head of the Anglican body is thus liberal minded while many an under-strapper thinks it little less than sin to help mission work in any way whatever."

The incident is a very pleasing one and reflects greatly to the credit of Bishop Gell.

Yours,
Unity.

Bombay, 16, Nov. 1880.

NOTICES.

The Rev. D. Mackichan B. D. will (D. V.) deliver a Lecture to English-speaking natives in the Hall of the Free General Assembly's Institution, Khetwadi, on Sunday the 28th inst. at 8-30 p. m. *Subject*:—Jesus Christ—A Question and its Answer. All are cordially invited.

Young Men's Christian Association

The usual monthly Members' Meeting will be held in the General Assembly's Institute, Kalbadevi, on Friday the 3rd December at 8-30 p. m. All young men are cordially invited to attend.

Beulah Hymns (or Songs of Canaan), as used in the Camp Meetings, 1a.

Book Concern, Medows Street, Bombay.

Received for the Thakoor Mission, Egutpura, through a friend, Rs. 6.

The monthly union prayer-meeting for Missions will be held in the Free Church, Esplanade, Wednesday, December 1st, at 5-30 p.m.

Received for Grant Road Church, W. B. O. Rs. 6; J. V. H. 15; J. B. 5; T. B. C. 5; J, C. 5; Mrs. B. 5.

Mrs. Amanda Smith is expected to conduct the Service at Grant Road next Sunday evening at 6 o'clock.

The Rev. B. Blake will deliver the first of a course of Lectures in the Free Gen. Assembly's Institution, Khetwady, on Wednesday, next, at 8:30 p. m.; and the Rev. G. Bowen, the second, on Friday, next, Dec. 3d, at 8-30. Mr. Blake will lecture on the *Summum Bonum* or Man's Highest Good; Mr. Bowen on the correspondence between Pliny and the Emperor Trajan, concerning the Christians.

Epitome of News.

Saturday, November 20.

—*Justitia* in the *Bombay Gazette*: It was announced a few months ago that Government had given Rs. 5,000 towards the new church for Malabar Hill. As this locality is notoriously the residence of people with large incomes and big balances, is it not a scandal that this amount has been begged of and granted by Government? It would, I know, relieve some consciences if the Bishop would at once decline to accept this public grant, and thus remove a grave and otherwise a lasting blot from the new church.

"Mr. Royal E. House, the last of the original telegraphers of the Morse time thirty years ago has, it is said, perfected a system by which from 250 to 300 words a minute can be transmitted, received and permanently recorded, and which is automatic. The first instrument employed is built on the general principle of the type-writing machine, but instead of printing characters cuts long slits of greater or less length in a strip of hard and stiff Manilla paper with pointed knives, which are raised alternately through the lower and upper edges of the paper. The length of the slit identifies the letter. The strip of paper is then placed in a machine connected with a battery, and moves quickly through it. Two constantly-revolving wheels fall readily into the slits of the paper, and thereby make an electrical connection with a receiving instrument at another office, with a set of knives similar to those in which the original slit is placed. The knives in the second machine cut slips of a length corresponding to those in the original and can be read by an expert, although they can be printed in the fourth machine with such rapidity as to make handwriting comparatively tedious and useless. The messages record themselves, and the presence or absence of an operator at the receiving end is of no consequence.

—Government has consented to the infliction of a heavy fine on the villages bordering the line of road from Maiwand to Kandahar as a punishment for their attacks on our retreating soldiers.

—*Times of India*: It is gratifying to notice that native girls have been gradually induced to present themselves for public examinations, either in connection with the University or for admission to the public service in Bombay. Miss Buchoobai Rastamjee Master, a pupil of the Government Girls' School at Karelwady, recently submitted herself for the second-class certificate of qualification for admission to the public service, and was the only Gujrati student who successfully passed the examination. It may be mentioned that Miss Bachoobai also successfully competed for the scholarship offered to the native girls a few years ago by the late Miss Mary Carpenter. Another Parsee girl, the daughter of Mr. Dhunjeebhoy Nusserwanjee Wadia, presented herself at the Matriculation Examination of the Bombay University, held in the beginning of this week.

Monday, November 22.

—*An English Company is desirous of introducing the telephone here, but the government* have refused to grant a concession.

—*Bombay Gazette*; Kandahar: With reference to the relief of the three Bombay regiments here by three from Bengal, it may be as well to state that the reason lies, not in the supposed inefficiency of the former, but because the Bombay Commander-in-Chief, anxious at the number of regiments absent from the Presidency, had requested that as many of them as might be possible should be relieved.

Tuesday, November 23.

—*Bombay Gazette*: An extraordinarily brilliant comet passed over Poona, the *Deccan Herald* says, at 9-20 p. m. on Sunday. We are informed a similar spectacle was witnessed in Bombay.

This is the second time we have had occasion to notice lately the strenge confounding of meteors with comets.

—Regarding General Phayre's supersession at Kandahar an officer writes to the *Statesman* as follows:—We had hoped that the pernicious influence exeroised by the Simla clique over the interests of India would have been dispelled with the arrival of a new Viceroy under such a Secretary of State as Lord Hartington, but we fear that although it is very much curtailed it has not been altogether extinguished. There are few in India who more thoroughly understand the people and the position in South Afghanistan than General Phayre, and no other can be named better qualified to command in Kandahar at present; but he is superseded by General Hume, and reverts to the appointment he has so satisfactorily occupied for the last two years on "the line of communications." We have nothing to say against General Hume; he is a brave man and good officer, but he knows nothing whatever about South Afghanistan or of the tribes between Sukkur and Kandahar, whilst General Phayre had studied them for years personally and politically. We have been informed that General Phayre insisted on being his own Political,

having little trust in Major St. John's discrimination or discretion, as exemplified and experienced by the unfortunate General Burrows, but that, because he would not submit to be poisoned by the Gaekwar of Baroda, Lord Salisbury ordered that he should not be allowed to hold any political appointment for evermore. We do not think that his Lordship's management of India ever gave the slightest reason why his commands should be so religiously carried out. But St. John must be patronised and the country must lose the services of the best man for a most difficult situation. We think the old soldier showed a wise discretion when he preferred to accept a subordinate command rather than retain the highest at the risk to his reputation and the safety of his troops if left to the vigilance of any Political whatever in any part of Afghanistan.

—Khodbuksh Chadun was yesterday found guilty of having murdered Nusseebun near the Crawford Market, and sentenced to be hung. The woman had lived with him and had left him to marry another.

—Great activity is being shown all over the world in the laying of new telegraph lines. In Europe the Anglo-Danish communication is being duplicated by a cable from Newcastle to Arendal, in Norway, and thence to Gothenburg, in Sweden. Vienna is being supplied with underground wires as in London and Paris. For America there are several new lines either being or to be laid. A new cable is being laid for the Anglo-American Company, while the Canadian Government has ordered several short cables in the Gulf of St. Lawrence, so as to connect the lighthouses on the Gulf Island, and especially those of Anticosi and Sable Island, with the villages on the mainland, and thus facilitate the salvage of wrecked vessels. Mr Fleming, the engineer-in-chief of the Canadian Pacific Railway, has also recommended the completion of the Trans-Dominion telegraph *line, to follow that route, and advises the laying of a line between Fort Edmonton and Cache* Creek, so as to secure communication between Winnipeg, in Red River, and British Columbia. He further advocates the extensisn of the Canadian system from Vancouver's Island to Japan by submarine cables, *via* the Aleutian and Kurile island; while Mr. Gisborne, the Superintendent of Canadian Telegraphs, proposes to unite Japan with Hongkong and Australia. In the United States a cable is being laid between Matamoras, in Texas (the southernmost point of the American system) to Vera Cruz, in Mexico, the line to consist of two sections, one from Matamoras to Tampico, 209 miles, and the other from Tampico to Vera Cruz, 256 miles. In south America the Western Brazilian Telegraph Company are going to put in working order their long inactive cables between Para, Cayenne, and Demerara. A new line also is being constructed in Australia between Adelaide and Melbourne, and a cable is to be laid between Sturt's Lighthouse, Kangaroo Island, and Kingscote.

—*Lucknow Witness*: An editorial writer in the *Pioneer* the other day referred to the blessedness of "that man who has his arrows full of children." This is decidedly one of the most remarkable figures of speech we have seen in a long time. If it had been "children full of arrows," we could have understood it, though the "blessedness" in that case would be extremely dubious. But "arrows full of children" is a puzzler.

—Messrs. Hodder and Stoughton will shortly publish an English edition of a new work by John B. Gough, entitled "Sunlight and Shadow; or, Gleanings from my Life-work.

—The New Testament in Japanese has been introduced into the public schools of Yokohama, by order of the city authorities.

—The inhabitants of the New Hebrides have consigned to London 3,700 pounds weight of arrowroot, by way of payment for an edition of the New Testament in their language.

—The Episcopal Church of New Zealand is said to have no fewer than thirty-eight Maori ministers.

—The Scottish Christians at Cordova, in Spain, are doing their best to promote the establishment of a theological seminary for the training of pastors, evangelists, teachers, and colporteurs, for which purpose they have acquired premises.

—The *Progressiste*, a French Protestant journal, declares that there are Catholic priests who read the Bible more than their breviary. One of them, the Abbé Seichan, curé at Fiacq, has avowed his conversion to the Gospel.

—The Abbé Bichery, formerly a helper of Father Hyacinthe, has returned into the "lap" of the Church of Rome, and published a retractation dated from the monastery of La Trappe.

—In our Weekly Review of November 13; we are made to say: "How the ordinary English mind is affected by the favourite mode of representing English names in English is illustrated by a paragraph in *Punch* containing a lonk string of jokes about the Kurds of Persia, the word being supposed to correspond in sound to our English word *curds*."

To get sense out of this, read for English names, 'Oriental names.'

Wednesday, November 24.

—*Overland Mail*: Government has commenced the State prosecutions against the Irish Land Leaguers, writs having been served on fourteen persons—Mr. Parnell, Mr. J. Dillon, Mr. Biggar, Mr. T.D. Sullivan, and Mr. Sexton being amongst the number. Mr. T. Pelham Dale, rector of St. Vedast, Foster Lane, has been arrested and imprisoned in Holloway Gaol.

Amongst the deaths recorded this week are: —Sir F. Lycett; Sir T. Bouch; Right Hon. R. M. O. Ferrall; Capt. H. Eden, R.N.; and Hon. Mrs. C. Thesiger.

Consols are quoted this morning 100⅛. A quarter of a century has passed since the market value of a hundred pounds of the British Government Three per Cent. Stock was over a hundred pounds. There is no denying that such a quotation means general cheerfulness—assurance of the continued peace of Europe; confidence in the Government of this country; and no considerable anxiety that the disturbed state of Ireland is beyond suppression by ordinary means. It also indicates to some extent commercial prosperity; but this must be modified by the fact that the limitation of safe channels for the investment of money continues to drive people to Consols.

The Irish campaign has opened with a big indictment. There is no longer complaint of Government inaction, but only half-suppressed expressions of surprise that so considerable a State trial should be attempted as the prosecution of fourteen gentlemen, five of whom are members of Parliament. The remainder of the arrested offenders are officials of the Irish Land League. They are charged with criminal conduct in conspiring to prevent the payment of rent, the execution of legal process and the letting of farms, and generally to coerce the Queen's subjects by advocating a system of terrorism. No trial in modern times can compare in importance to this both as to its immediate result and its after effects, if it should be that these five members of Parliament—Mr. Parnell, Mr. Dillon, Mr. Biggar, Mr. T. D. Sullivan, and Mr. Sexton—are convicted.

Commenting on the imprisonment of Mr. Dale, the *Manchester Examiner and Times* says:—

The case of Mr. Dale has a business side which it is strange he does not see. He is a man under contract. It is not for him to cry out about persecution, and assert his claims to liberty of conscience. He belongs to a Church whose doctrines and ritual are fixed by Act of Parliament, and when he took upon him the ministry of that Church he pledged himself to preach those doctrines and to observe that ritual. Parliament has not only fixed the law of the Church; it has also appointed tribunals to settle how it should be interpreted, if doubts should arise. All the points in which the reverend gentleman declares that he is right have been considered by these tribunals, whose decision has gone against him. No man can be allowed to be a judge in his own cause. He is bound to accept the decisions of the lawful authorities, and to conform to them like other men. If his conscience raises objections his course is easy. He has only to throw up the contract and he is free.

—*The Star in the East*: It is not sectarianism when large bodies of Christian men prefer to worship in various and differing forms. It is not sectarianism when they refuse to profess faith in what they cannot believe, and, therefore, have to carry on their religious work and worship apart from those who would force ereeds and subscriptions on them. Those who love all who call upon Jesus Christ in sincerity and truth, cannot be sectarian, because, tried by Christ's own test, they are not found wanting.

It is the absence of Christian love, and that alone, that constitutes sectarianism; and this may manifest itself in various ways. If men look down with contempt upon the members of another denomination, of whom they yet dare not say that they are not Christians, this is sectarianism. If men use political or personal influence to injure other bodies of Christians who with them make up the catholic Church of Christ, this is sectarianism. If one denomination looks with unhallowed jealousy upon the lawfully-earned success of another, instead of rejoicing that the work of Christ is advancing, this is sectarianism of the most malignant type. It is not a mark of sectarianism that some prefer prayer-books and other dislike them, and, therefore, worship apart. It is not sectarianism that some believing the ordinances of Christ are misunderstood and misapplied, prefer, for the most part, to form churches of those who sympathize with them. It is not sectarianism that some prefer one form of church government and some another.

—Home paper: The Pope, on Sunday, the 24th ultimo, received in audience, according to annual custom, the ex-officials of the Pontifical Government who, having refused to take the oath of loyalty to the Italian Government were dismissed in 1870 from employment, and have ever since received pensions out of the Papal Treasury. Leo XIII., in reply to their address of devotion, remarked that by a law of the present Government he was declared a sovereign; but this sovereignty was illusory. He enjoys no liberty, not even that of doing good. He denounced the Government schools as hotbeds of iniquity, where contempt of faith in God and immorality were taught. He deplored his inability to oppose the spirit of unbelief which invades the world, and specially Italy, and to institute Christian schools in opposition to those which are anti-Christian. He censured also the "impious" celebrations in Rome of the anniversary of the 20th September.

—The Rev. Frederick E. Wigram, M.A., incumbent of Highfield, Southampton, has been appointed honorary secretary to the Church Missionary Society.

—Fifty-two persons have died in England this year, leaving fortunes of £100,000 and upwards. Three of them left more than a million —the Duke of Portland, £1,500,000; Mr. John Williams, of Cærhayes Castle, Cornwall, £1,600,000, and Mr. Thomas Wrigley, of Timberhurst, Lancashire, £1,300,000.

—*Bombay Gazette*: We undertand that the Home Government having sent out orders for the evacuation of Kandahar with all convenient speed, Quetta will become the British headquarters beyond the old frontier.

—Professor Robertson Smith has written a letter to the clerk of the Free Church Assembly, in which he contends that the action of the Free Church Commission in suspending him from the exercise of his professorial duties at the Aberdeen Free Church College was

beyond their powers, but he says he will, under protest, obey the instruction, reserving to himself the right to use all constitutional means to reverse the finding of the Commission and to call the authors of it to account.

Thursday, November 25.

—Three large districts of the city of London are to be supplied with the electric light at a cost for twelve months of £5,060.

—Mr. Coxwell, in company with two other gentlemen, recently made a balloon voyage of 250 miles. The aeronauts travelled over seven counties, and were in mid air for nine-and-a-half hours. They started from a place in Kent and descended in good order near Exeter. The greatest altitude attained was 8,000 ft., where a bottle of water became ice. The views of the earth by day and by night were exceptionally fine.

—There seems to us something like a failure of justice in the case of the Mahomodan lad, Dada Babanbhai. A little Hindoo girl having ornaments was in his company; he acknowledges having taken the ornaments from her and tried to dispose of them; her body was founed floating in the sea. At the time he was arrested, he confessed, if we mistake not, that he had pushed her into the sea, lest she should inform against him. He was acquitted of murder, and sentenced to a year's rigorous imprisonment for theft.

—*The Times*; Paris, Nov. 3: Some more monasteries were broken up to-day in the provinces, including the Capuchins at Toulouse, Nantes, Lyons, and Carcassonne; the Récollets at Macon; the Marists at Toulouse and Lyons; the Fathers of the Sacred Heart and Dominicans at Toulouse; and the Bernardins at Fontfroid, near Narbonne. There were the now familiar scenes of sympathy and hostility. At Carcassonne the police on breaking in the door found 42 laymen, some of whom had spent several days there waiting for them, and who received the monks' blessing as the latter quitted the building. An immense crowed outside gave conflicting cries of "*vive la Religion!*" and "*Vivent les Décrets!*" some singing the "Marseillaise," others the "Parce, Domine." At Macon a number of working-class women, voluntary sentinels, gave the alarm, and the locksmiths called in failed to force the lock. A garden door was at last forced and the dispersion effected. At Toulouse soldiers were posted round the monasteries. The Dominican's door took an hour to burst open, and a strong barricade was then found which resisted all attacks, so that firemen were summoned to break the first-floor windows, which the police entered by ladders. A monk and two sympathizers were found in each cell forced open, and both monks and friends marched to the cathedral amid an applauding crowd to chant a *Te Deum*. A rich Protestant banker offered hospitality to the homeless monks. The Marists, on the other hand, offered no resistance. At the Sacred Heart Monastery the police found the Cardinal-Archbishop, who did not leave till touched on the shoulder by the Commissary. The Capuchin Superior excommunicated the Commissary, who, being prepared for this, handed him a stamped certificate that he had received the excommunication. At Lorient the Capuchin Superior acted likewise. There the crowd cheered the decrees, and the monks had to be protected by the police on making their exit. At Nantes it took nearly the whole day to force the door of the Capuchins. At Amiens, on the expulsion of the Dominicans and Franciscans, a man in the crowd fired a revolver. He was at once arrested. At Lyons a young man was struck on the chest, during the passage of the Capuchins, by one of their escort, and was conveyed in a dying state to the nearest surgery. A policeman states that he had taken no part in the hostile demonstration. At Lyons three Catholics were arrested but immediately released.

These and many similar acts of spoliation and dispossession, effected in Roman Catholic countries, by R—C. Governments, against Romish institutions, during the last century, illustrate Rev. xvii. 16.

—40,000 pilgrims attended the recent pilgrimage at Punderpoor.

Friday, November 26.

—*Bombay Gazette*: "We have good grounds for believing that a full report of a certain native official's misdemeanours at Kabul during the occupation a year ago was submitted to the Foreign Office by Mr. Lepel Griffin, with a recommendation that the offender should be brought before the bar of a public tribunal, couched in most emphatic and unqualified terms. Mr. Griffin, in his report plainly says that Sir Frederick Roberts trusted a corrupt subordinate, and that executions were compassed by this official, who, in most cases, suborned evidence, and then himself pressed the case against the unfortunate accused. Sardars, who were suspected of possesing wealth, are said to have been threatened with the gallows, and on pain of execution made to disgorge large sums of money, horses, and jewellery. No man of substance escaped his rapacity. He is believed to have extorted altogether a fabulous sum from his victims. From the Mustaufi Habibullah alone he is accused of having extorted Rs. 20,000; and the Mustaufi publicly complained of the exaction. But by far the gravest charge against him is that he concocted the mass of evidence against Yakub Khan. We believe that in regard to the ex-Amir, Mr. Griffin has been specially diligent in endeavouring to arrive at the truth; and the result of his enquiries places it beyond doubt that Yakub Khan, though culpably weak and neglectful, was guiltless of active complicity in the murder of Sir Louis Cavagnari. Now if the facts establishing the wickedness of the underling referred to are capable of proof—nay, have been proved—why is the strong recommendation of Mr. Lepel Griffin, that he should be prosecuted and punished quietly shelved?"

—Colonel Tanner has reached Srinagar, but Major Biddulph is out of danger, the moving spirit of the invasion, Pehlwan Bahadur, having decamped. Thirteen thousand Kashmir troops are pushing forward. The news from Gilgit is generally satisfactory. and there is no probability of a general rising.

—The Str. *Cathay*, with English Mails left Aden for Bombay, Thursday, 7 a. m.

—*Madras Mail*: Under his will, made in 1878, shortly after he left Madras, the Rev. G. M. Gordon, C. M. C., who was killed in September at Kahdahar, makes certain bequests to his brother, Major Gordon, R. A., and leaves for the benefit of the Church Missionary Society two houses and other property in India of the value of upwards of £6,000 for local objects in the north of India, which the two executors, the Revs. Messrs. Sheriff and Weitbrecht, are to invest accordingly. The two houses and personal effects, books, &c., he leaves for the Church Missionary Society at Lahore; also gifts to the Lahore Divinity College and other institutions in the Punjab.

—*Times of India*; Sheagaum: On the evening of the 18th instant, a regular hurricane passed over the Berars, from Nandora to Wurda, and caused immense damage to our nearly ripe cotton crop.

Selections.

THE HOUR AND THE HONOR.

Conversing the other day with a very intelligent layman—a successful lawyer who retired some years since from his profession, and has devoted himself to Christian labors in various provinces of usefulness—we called his attention to a peculiar fact, as it seemed to us, in reference to the results following evangelical endeavors. There never was an hour when the pastors of our churches seemed more devoted to the work or more in earnest in urging the vital truths of the Gospel. The social religious meetings are generally well attended, and Christian laymen and women are ready to bear their personal testimonies to the grace and power of faith in the Lord Jesus, and to support all judicious efforts to reach the hearts of their fellow-men. Christian associations outside of the church develop other and quite efficient agencies for bearing the Gospel out into the "highways and hedges," to reach classes who do not attend the established religious worship. Scores of evangelists, also, are laboring in all portions of the land, some with no small apparent results; and still as a whole, with all these instrumentalities in active exercise, there does not seem to be, so we urged, such an impression made upon the communities coming under these various ministries as we ought to expect. There is an apparent moral impotency as compared with other days. Evidently the most active and successful evangelist of the hour holds to this opinion, in harmony with a large body of clergymen and laymen who lately united with him in protracted prayers for an enduement of power upon the means of grace and upon the workers in the Lord's service.

But our thoughtful and devoted legal friend, while in hearty sympathy with the select concourse of Christian disciples who lately met to pray for a heavenly baptism, takes a much more encouraging view of the spiritual condition of the period now passing. In his estimation there has never been so glorious an hour as this in the history of the Christian church. He feels unspeakably grateful to God every day that he is permitted to live at the present time. The opportunities are as heroic, in his estimation, as in martyr days. He had rather live now on earth, amid its sacrifices, than in heaven. He does not envy an angel his privileges. He thinks there never was an hour when the church was so profoundly stirred as at present. Especially he looks with great satisfaction upon the consecration of *time and money by intelligent and wealthy laymen, and upon the large number of them*, with Christian women, who are actively engaged in personal evangelical work. He is struck with the wonderful diversity of Christian agencies. He thinks an epochal hour has struck; that the forces of the evil one are drawn out in battle array all along the line, and that a great struggle has really commenced, the result of which can admit of no doubt. A combined attack, he believes, is made by the opponents of revealed truth, seen and unseen, upon all its important outposts. Against the Bible as inspired, against the church established upon its teachings, against the creeds of aggressive sects, against the modes that seem most successful in awakening conviction and faith, the fiercest fires are now opened.

On the other hand, he believes the church of God is being wonderfully strengthened for the encounter. Her scholars are inspired to meet the destructive criticism of her foes; by providential leadings a fresh and wonderful zeal is awakened throughout Christendom in the study of the Bible, particularly the Old Testament; unexpected agencies in all quarters of the Master's vineyard, especially among the ignorant and self-abandoned, have been raised up; the great missionary field is beginning to bud and blossom after a long period of patient waiting and sowing; Christian schools are becoming more pervaded with a spirit of missionary zeal and a desire on the part of students to enter some portion of the approaching world's harvest; the secular newspaper gives the widest circulation to the utterances at religious gatherings, as well as to the denunciations of those not in sympathy with them; whils the press is burdened to throw off the millions of healing leaves that are gathered from the tree of life for the world's redemption.

This is the character of the present hour. It is not the moment of victory. The hour for the shout has not yet come. But that hour will come. The world's history has already been written in prophecy. It is more honor-

able to have a place, even if a violently contested one, in this hour of conflict, as one of the militant army, than even to join ultimately in the "Alleluia, the Lord God omnipotent reigneth!" over the earth subdued to the kingdom of Christ. The thrill of victory will be all the more entrancing to those who have felt the fierceness of the fight.

These views of one brave Christian warrior are worthy of consideration and are full of inspiration. Perhaps the hour of the sharpest fight has not yet been reached. The faith of some may yet waver, and the premature rejoicing of certain excellent foes of God and the Bible may have an appalling sound. We have but to call for the reserved forces; these are divine. It is not by might nor by power, but by the Spirit of God, after all, that the battle is to be won. Everywhere, all along the lines, the prayer is already beginning to go up for the promised reinforcement from on high. When the heavens fight for us, as in the days of Joshua, the field is won.—*Zion's Herald.*

ONLY BELIEVE.

By Mrs. Booth.

Acts xvi. 30, 31.—"*And brought them out, and said Sirs, what must I do to be saved? And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*"

This is one of the most abused texts in the Bible, and one which, perhaps, has been made to do quite as much work for the Devil as for God. Let every saint present ask in faith for the light of the Holy Ghost, while we try rightly to apply it.

Let us enquire:—

1st, Who are to believe?

2nd, When are they to believe?

3rd, How are they to believe?

Who are to believe? To whom does the Holy Spirit say, "Believe on the Lord Jesus Christ, *and thou shalt be saved?*" *Now mark,* I say, Not *to all sinners indiscriminately.*—And here, I think, is a grand mistake in a great deal of the teaching of this age—that these words are wrested from their explanatory connexion, and from numbers of others bearing on the same subject, and held up independently of all the conditions which must ever, and did ever, in the mind and practise of the Apostles, accompany them; indeed, it has only been within the last 60 or 70 years that this new gospel has sprung into existence of preaching indiscriminately to unawakened, unconverted, unrepentant sinners—"Believe on the Lord Jesus Christ." Now it seems to me that great injury has been done to the cause of Christ by thus wrongly dividing the word of truth, to say nothing of the unphilosophical character of such a course, for how can an unawakened, unconvicted, unrepentant sinner believe? As soon might Satan believe. It is an utter impossibility. Thousands of these people say, "I do believe." My dear son, only a little time ago, on the top of an omnibus, was speaking to a man who was the worse for liquor, and using very improper language; trying to show him the danger of his evil, wicked course, as a transgression of the law of God. "Oh!" said the man, "Its not by works, it is by faith, and I believe as much as you do." "Yes," said my son, "but what do you believe." "Oh!" he said, "I believe in Jesus Christ, and of couse I shall be saved." That is a sample of thousands. I am meeting with them every day of my life. They believe there was such a man as Jesus, and that he died for sinners, and for them, but as to the exercise of saving faith, they know no more about it than Agrippa or Felix, as is manifest when they come to die, for then these very people are wringing their hands, tearing their hair, and sending all over the town for Christians to come and pray with them. If they had believed, why all this alarm and concern on the approach of death? They were only believers of the *head* and not of the *heart,* that is, they were but theoretical believers in the facts recorded in this book, but not believers in the scriptural sense, or their faith would have saved them. Now we maintain that it is useless, and as unphilosophical as it is unscriptural to preach "only believe" to such characters, and Christians have not done their duty, and have not discharged their responsibility to these souls when they have told them that Jesus died for them, and that they are to believe in Him! Oh! dear no. They have a much harder work to do, and that is, "to open their eyes" to the sense of their danger, and make them by the power of the Spirit realize the dreadful truth that they are *sinners,* that they are sick, and then they will run to the physician.

The eyes of the soul must be opened to such a realization of sin, and such an apprehension of the consequences of sin, as shall lead to an earnest desire to be *saved from sin.* The eyes of the soul must be opened, and God's great means of doing this is the law, as the schoolmaster to drive them to receive Christ as their salvation.

Now, I say there is not one case in the New Testament in which the Apostles urged souls to believe, or in which a soul is narrated as believing, in which we have not good ground to believe that these preparatory steps of conviction and repentance had been taken. The only one was that of Simon the sorcerer. He was, as numbers of people are in great religious movements, carried away by the influence of the meeting and the example of those around him, and professed to believe. Doubtless he did credit the fact that Jesus died on the cross. He received the facts of Christianity into his mind, and, in that sense, he became a believer—in the same sense, that tens of thousands are in these days—and he was baptized; but when the testing point came, as to whose interests were paramount with him, his own or God's, then he manifested the true state of the case, as the Apostle said, "I see thy heart is *not right with God*"—and nobody is converted whose heart is not right with God! *That* is the test. If Simon had been converted his heart would have been right with God, and he would not have supposed the Holy Ghost could have been bought for money. And Paul added, "For I perceive that thou art still in the gall of bitterness, and in the bond of iniquity." And what further did he say to him? "Therefore at once believe?" No; he did not. "Therefore at once *repent,* and pray God if perhaps the thought of thine heart may be forgiven thee." Repent first! and then believe and get this wickedness forgiven, and so we get a double lesson in the same passage. This Simon was the only person we have any record of, as believing, where there is not in the passage itself, taken with its context a reasonable and rational evidence, that these prepartory steps of conviction and repentance were taken before the teaching of faith, or the exercise and profession of faith. Simon had this faith of the head but not of the heart, therefore, it ended in defeat and despair.

Some have written me this week that they thought they had believed. They had been persuaded into a profession of faith, but no fruits followed. Ah! it was not the faith of the heart: it was the faith of the head—like this of Simon's, and it left you worse than it found you, and you have been groping and grovelling ever since. But do not think that was real faith, and that therefore real faith has failed, but he encouraged to begin again, and *repent.* Try the real thing, for Satan always gets up a counterfeit. Therefore, don't go down in despair because the wrong kind of faith did not succeed. That shall not make the real faith of God of none effect—God forbid!—(*War-Cry.*

TESTIMONY.

By Rev. J. P. Newman, D.D., New York.

Dear Dr. Lowrey,—You request my experience. It is much—it is little—little to what it should be; much to what it was.

When travelling in China I was thrown from my horse, and a week thereafter was lodged in the home of a godly missionary. He had been reared a Methodist, but is now a Presbyterian. He is a scholarly, conscientious, consecrated man. He watched by my bedside night after night. On one occasion I was wakeful and restless, and suffered much from the broken clavicle. In the silence of the midnight hour he engaged me in earnest conversation; the subject was the Higher Life. He had had a deep experience, but longed for the "communion of saints." There were great questions hidden in his heart which he desired answered. He had a right to expect that a Methodist could give the answer. But the replies were *professional,* not experimental. The theory was correct, the doctrinal statement Biblical, the exegesis faultless. But the answers were from the head, and not from the heart. The distinction is apparent to the holy; they have the spirit of discernment. Heart responds to heart. There is a language of the soul the symbols of which are not words, but that strange something which words cannot express. My friend spoke that language, but I did not. He was frank enough to say so. He was the soul of godly honour; the subject was too serious to admit of hesitancy. To his promptitude, frankness, and courage, I owe much. His leading, pointed question, was, "How long, at any one time, have you lived without consciously sinning against God? An hour? A day? A week? How long?" I could not answer. The question was proper. "Sin is the transgression of the law;" "consciously" is but another word for knowingly, intentionally. It includes duties omitted, wrong tempers, desires, and aspirations indulged, and the want of conformity to the likeness and will of God. It was not a question of intellectual and physical perfection, but one of perfect acquiescence with all that God wills in my volitions, emotions, spirit, words, and deeds.

I left China with that great question unanswered. I sent my honoured friend a copy of the life of the sainted Cookman, who, of all men, could have given a satisfactory reply. It was mine to resolve to try. I travelled the whole length of the Chinese empire, visited the great centres of interest in India, crossed the Persian Gulf, passed up the Valley of the Euphrates, revisited the Holy Land, sailed down the Mediterranean and up the Black Sea, made a tour of European Russia, and reached London, there to remain in literary labours for many months.

Still that question was unanswered. In a letter acknowledging the "Life of Cookman," my friend in China repeated his inquiry, inspired by self-interest. He would know the possibilities of grace in his own behalf. He was not captious. He sought the light. He sought it through me, but the "darkness comprehended it not." My resolve, however, was taken: "He shall have an answer." There followed a week of deep, impartial, conscientious, heart-searchings into motives, desires, aspirations, plans, and conditions of soul, body, and spirit. The days and the nights were spent in wrestling prayer and in the carful reading of the Holy Scriptures. The struggle was long, awful, and triumphant. The light came in apace; the past was reviewed as in the light of the judgment day. I hewed to the line of the Divine law. I weighed myself in the balances of the Gospel. I contrasted myself with Christ. The Law condemned me; the Gospel found me wanting. Christ was clean, and I was unclean. I had had zeal in my ministry, but it was not all of Divine warmth. I hah "declared the whole counsel of God," but too largely from the love of success. My prayers had been too selfish; my self-abnegation had been complete, but was defective in the supreme motive. The sermon was too often the end rather than the means; the praise of men was pleasant. I thus sat in solemn and impartial judgment on the deeper consciousness of my spiritual being. As the kindly but searching light increased, it reveal-

ed more and more the human heart, which is "deceitful above all things."

I had but one refuge to which to fly. There was but One who could save to the uttermost. For Him I sought, to him I went. In Him I found all; heartsearching ended, my need fully realised, my soul "hungered and thirsted after righteousness" I had but one desire—to "awake with His likeness." The end of self had been reached; Christ was to be "all and in all." The song of the soul henceforth would be, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee." I was in a new life; prayer was communion with God. The Word of Life was a living oracle. Love was supreme. I had rest from all conscious sin, from all ambition, from all anxiety.

Instantaneous prayer brought instantaneous deliverance. Christ was wherever He was sought; temptation came and went. "The prince of this world cometh and hath nothing in me." The blood *cleanseth*; not has, or can, or will, but *cleanseth*. It was all of Divine grace; it was Christ in me.

I could now reply to the question of my honoured friend in China. A day and a week had passed, and I had not knowingly offended my Heavenly Father. I was ever watching unto prayer. Duty was a pleasure. Social intercourse was agreeable, because sanctified. Mental labours were easy and successful. Preaching was a Divine joy. To speak of these wonderful things in private and in public was a delight. I was in a normal condition.

More than five years are now passed. The tests have been severe, but the sweetness and the fulness of the rest abide. My thought-life has claimed my attention: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

The advance is constant. Defects are revealed and renounced. Secret faults are brought to the light and are cleansed. Feeble virtues are brought to maturity, and the heavenly graces harmonize like the colours of the rainbow and blend into pure light.

There are times when I long for communion with those who have ascended higher. I too have questions to ask as to states and conditions in this "Higher Life." Too much that is said on this subject is *initial*. There is a childhood and a manhood in this Higher Life. The deep things of the Spirit should be the theme of discourse and conversation. This is a pressing need. Our analysis of the inner life is not sufficiently close, definite, and accurate. There are depths and heights to be experienced. Who will lead the way? Our duty and our privilege is to have "all the the mind that was in Christ." (*Divine life*).

New York, July 2nd, 1880.

THE APOSTLE JOHN ON SIN AND SINLESSNESS.

BY BISHOP E. O. HAVEN, D.D.

THE Holy Spirit seems to have selected His writers of the Bible to make different kinds and degrees of revelation, according to their character and condition. The apostle John seems to have been thoroughly acquainted with love and holiness by experience; and the revelations through him on this subject are remarkably full and explicit. His object in writing his first Epistle was to show how to obtain fellowship with the Father and his Son Jesus Christ, "that our joy may be full."

Now he maintains that those who have such fellowship are cleansed by the blood of Christ from all sin. But he immediately adds, "If we say that we have no sin, we deceive ourselves, and the truth is not in us" But again he speaks of some as cleansed from all unrighteousnees. Still we must not say "that we have not sinned." His object in writing is "that ye sin not." We must "keep His commandments," we must "abide in Him," and walk "even as he walked." Later on we are told that "he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil." "Whosoever is born of God doth not commit sin" —"he cannot sin, because he is born of God." He also assures us that "perfect love casteth out fear." But towards the close of his first Epistle he speaks of a "sin not unto death," from which the children of God may be delivered, and "a sin unto death." "All unrighteousness is sin, and there is a sin not unto death."

That these teachings are obscure and perplexing, it would be idle to deny. What must we understand to be the mind of the Spirit, through the beloved disciple?

One thing is certain; the writings of the apostle are no more obscure than the facts. No doubt he would have made it simpler if he could. What a simple thing this universe would be, if we only had the making of it! If we were only the author of electricity, it would not take a very great genius long to find out all about it.

Another thing is sure. The apostle did believe that a man could have all his sins forgiven, and washed away, and be cleansed from all unrighteousness, and could live without sin. For how long? He does not tell us.

He seems also to have believed that saints in such a condition are tempted of Satan to believe that they never have sinned; that they do not now need the merit of Christ; that they are not liable to sin, or that they do not, unintentionally perhaps, fall into practices not the best, and perhaps actually transgressive of the law of God. Therefore all these contraries. Therefore also that fearful warning about the possibility even of the "sin unto death"

Now are not these revelations accordant with the facts? Have they not been illustrated a thousand times over? The human understanding may be appalled before them; but the human understanding is not the divine understanding. The highest things are the least understood, but we must not therefore deny them.

There is no other so blissful experience as that of perfect love. To review the testimony of the Holy Spirit, which seems to speak through the consciousness, and the conscience, so that the soul feels sure of thorough oneness, or as the apostle expresses it, "fellowship with the Father, and with His Son Jesus Christ," is the "perfect love that casteth out fear," and the life that has in it none of the elements of death. It is possible. Of it there are many witnesses. It is the life of God in the soul of man.

But so far from lulling the soul into slothfulness, so far from inducing the man to say, "Now there remaineth nothing more for me to do," the recipient of this joy will find himself exposed to a new class of temptations, and will need especial watchfulness and grace. There may indeed be additional mystery in his life, and within his vision; but his faith, and hope, and charity, will continue to grow.—

(Divine Life.)

TELEGRAPHIC NEWS.

St. Petersburg, November 18th: The semi-official *Agence Russe* announces that the negotiations between Russia and China are progressing favourably.

London, 19th: The admirals of the International Fleet have informed Admiral Seymour that they will support the Montenegrin troops if it be necessary for them to attack Dulcigno.—Yesterday Lord Granville, in reply to an influential deputation, said that Government hoped before the next dissolution of Parliament to pass a Bill to assimilate the borough and county franchise.

Teheran, 19th: Obei Dullah rallied his followers, and advanced on Uramiah. After a severe engagement he committed terrible massacres among the villagers in the environs, the Persian force making reprisals. The Soojbulogh tribes have fled. The *Golos* anticipates that a quarrel between the Sheeas and Sunnis will probably be the result.

Constantinople, 20th: The Albanians have refused to send a contingent to join the Redifs.—Hostilities have commenced at Dulcigno.

21st: The Porte has promised Persia assistance against the Kurds.

Cape Town, 21st: That portion of the Basuto tribe hitherto friendly has twice attacked the Residency at Leribe, but were repulsed.

London, 21st: Parliament has been further prorogued until 2nd December.—Lord Salisbury has charged the Government with entertaining sympathy with the occupiers of land in Ireland, and not repressing the violence that prevails.—The *Army and Navy Gazette* announces that Lord Napier of Magdala has written to the War Office, advising the retention of Kandahar.—Sir Frederick Roberts has been gazetted Commander-in-Chief of Madras.

22nd: Under the influence of Mr. Gladstone perfect harmony again prevails in the Cabinet. A winter session of Parliament is not expected.—Five men have been arrested at Loughrea for reinstating a tenant.—The Right Hon'ble W. P. Adam starts for Madras next Friday.—OBITUARY.—Field Marshal Sir Charles Yorke, G. C. B.

Teheran, 22nd: The Persians have destroyed twenty-five Kurdish villages in the environs of Charavan, contrary to the orders of the commander.

Cape Town, 22nd: On the 13th instant a force of Colonials, numbering 1,500, repbised an attack of 5,000 Basutos. The casualties were six Colonials and 300 rebels.

London, 23rd: A sanguinary fight has taken place at Balling, County Limerick, between the police and people, owing to the latter obstructing the arrest of a Leaguer, when several policemen were wounded. Fifteen men have been charged with intimidating a landlord at Ballinrobe.

Constantinople, 23rd: Dervish Pasha, while advancing on Dulcigno, was met by a force of Albanians, when their firing was replied to but the advance was suspended.

Teheran, 23rd: Obeidullha has fled.

Constantinople: 24th: Dervish Pasha has entered Dulcigno with his force, after some insignificant engagement with the Albanians.

PASSENGERS SAILED.

Per P. and O. Str. *Surat*, 20:

For Southampton.—Lieut-Colonel and Mrs Owen and infant, Lieut M M Montieth, Lieut J N C Domoille, Surgeon C B Hunter, Capt A Gibbings, Lieut-Chapman, Dr A S Reid, Dr A W Kelsall, Dr Dorman, Capt W Wynter, Lieut D C Dewar, Mr Cran (Junior), Mr and Mrs Dangerfield, Lieut E A Smith, and Surgeon Major J Davies.

For Brindisi.—Col J N and Mrs Young, Miss Young, and European female servant, Major and Mrs Badcock, Major and Mrs Scott, infant, and ayah, Lady, Gentleman, maid, Mr Jas Dougals, Capt R P Lickell, Capt the Hon'ble I S Napier, Major Burke, Colonel R C Low, Col M G and Mrs Clerk, Mr Forbes Cotgrave, Lieut E A Fanshawe, Major J G D Walker, Mr R Lees, Mrs Darragh. and Mr Willoughby.

For Venice.—Mrs Molesworth, Mr H B Molesworth, Mrs K Brandis nurse, 3 children, and ayah, Colonel T Nicholls, Mr Mayne, Mr E A Parodis, Colonel and Mrs Craster, Colonel and Mrs E Jenkins, and Major W R B Kingsley.

For Aden.—Lieut O Brien, and Capt H E P Thomas and servant.

PASSENGERS ARRIVED.

Per P. and O. Str. *Verona, 23rd*:

From Southampton.—Mr Inglis, Mr Ashbee, Mr A H Cooper, Miss Halett, Miss Jaleff, Mr and Mrs J Ivens, Mr R Bright, Miss Stephens, Mrs O Todd, Miss Bowhill, Mrs Grant and infant, Hon Lieut J Keane, Mrs A C Havelock, Mrs Tweedie, My A Coates, Mr D Wilson, Mr R Howorth, Mr W Hopkins, and Mrs Ditmas.

From Brindisi.—Mr J B Peile, Miss Archer, Mr J N Vickers, Mrs Salmon, Mr Bellew, Mrs Worgan, Mr R Tickner, Mr A Phillips, Mr W M Clay, Mr J A Marcel, Mr W Capper, Mr Crew, Mr D Grove, Mr W Irvine, and Mr H B Hederstedt.

From Venice.—Mr and Mrs Inglis and infant, Mr A B Chalmers, Mr R W Maxwell, Mr Jas Hope, Mr and Mrs Schumacher, Mr F G Hill, Miss Hennessy, Genl Blake, Mrs Degacher, Mr Harter, Mr Wigting, Mr E Mc A Moir, Mr J Crawford, Mr and Mrs Ollroy, Mr J Ruyter, Mr Prinsep and infant, Mr and Mrs Vidal, Major Ward, Mr L Schumacher, Mr A W Godlin, Mr R G Macdonald, Mr H Fornari, and Major and Mrs Quin.

From Suez.—Mr C M Broderman, Mr J Nicolaides, and Dr and Mrs J Anderson.

From Marseilles.—Mr Moody, and Mr Ormes.

Domestic Occurrences

MARRIAGE.

NAVALKAR—SARPIS—On Monday 22nd Nov. 1880, at Mazagon, Mr. D. Navalkar to Miss Theodora Virginia Sarpis.

DEATHS.

MONTGOMERY—Novermber 3rd, suddenly, at his residence Belfast, Rev. Robert Montgomery, of the Irish Presbyterian Mission in India.

PAGE—November 18th, at Girgaum, Bombay, James Page, of Her Maiesty's Bombay Mint, aged 43 years.

MILES—November 21st. at Notting Hill, London, Sarah, relict of the late H. Miles, Esq., of Bombay, aged 68 years.

HAINSWORTH—November 22nd, at Byculla Cottages, Bombay, John Hainsworth, pensioned Chief Engineer, Bombay Marine, aged 50 years.

HAINSWORTH—Nov. 25th, at No. 7 Grant Road, Mary widow of Mr. James Hainsworth Government pensioner, aged 72 years, gone to join hands and hearts in heaven.

"BOMBAY GUARDIAN."

Subscriptions received from 20th to 27th November 1880.

Mrs. Baird, 30th November 1880, Re 1; Miss Morris, 4th November 1880, Rs. 15-4; Mr. Hill, 31st October 1881, Rs. 7-10.

New Advertisements.

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Principal

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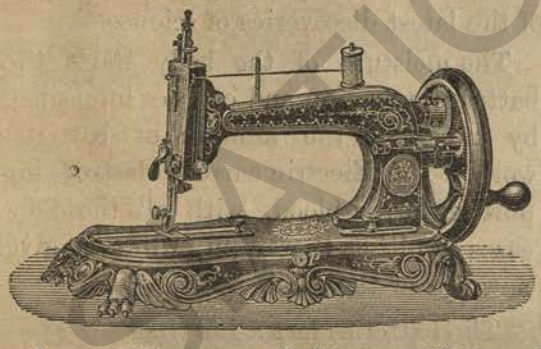

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s. s. "India"	Geo. H. Read.	2289.	500.	22nd „
s. s. "Assyria"	Thos. J. Knox.	1623.	424.	5th January.
s. s. "Olympia"	John Craig.	2050.	424.	19th „
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s. s. "India"	Geo. H. Read.	2289.	500.	22nd „

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